Die Judenfrage im Unterricht

Von Stadtschulrat Fritz Fink

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Dossier sur l'Allemagne

Presses de haine raciale

Von Stadtschulrat Fritz Fink

Introduction

The racial and Jewish question is the core problem of the National Socialist world view. The solution of this problem ensures the existence of National Socialism and thus the existence of our people for all eternity. The immense importance of the racial question is almost completely recognized by the German people today. To come to this realization, our people had to go through a long ordeal. In order to spare future generations this suffering, we German educators want to instill the knowledge of the Jews in the hearts of our youth from childhood onwards. No one in our nation should and must grow up without knowing the Jew in all his monstrosity and danger.

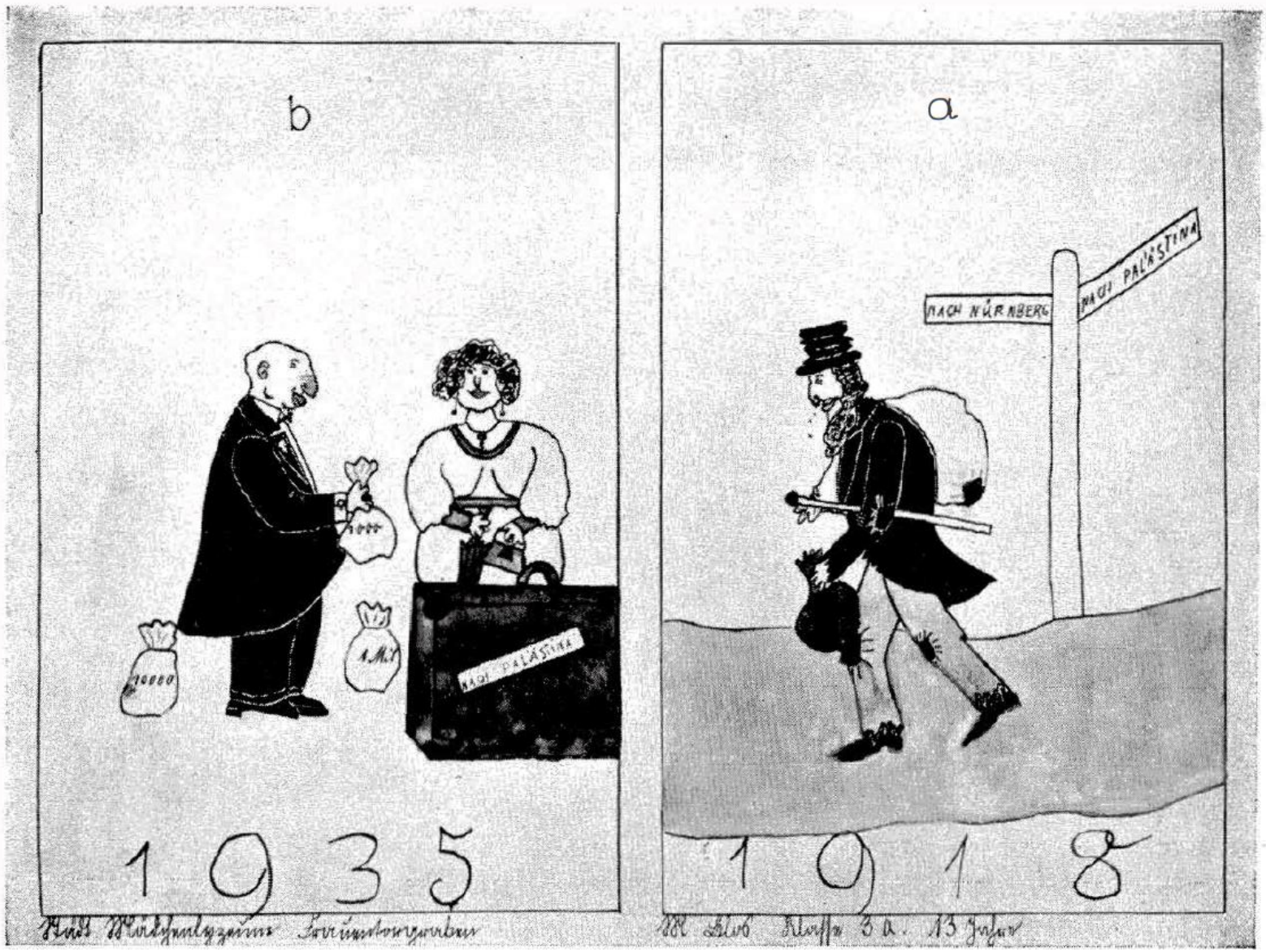
This presupposes that the German educator himself is deeply immersed in the racial and Jewish question. In the training camps and working groups of the National Socialist Teachers' Association, valuable work is done in this respect. Experience shows, however, that many educators are not able to utilize and interpret the knowledge gained in the racial and Jewish question in their schools in such a way that our youth would benefit from it for the rest of their lives. Anyone who devotes an hour a week to racial studies and the Jewish question in his school and to a certain extent stamps it as a separate, independent subject is taking the path of unnaturalness. The knowledge of the racial and Jewish question must grow organically out of the entire teaching in our schools. Racial studies and the Jewish question must run like a red thread through the teaching of all age groups. Among the subjects taught in our schools, there is none from which valuable insights into the Jewish question could not be drawn in unimagined abundance. This booklet "The Jewish Question in the Classroom" was written out of an urge to highlight some of these possibilities. It does not claim to be a pedagogical text in the usual sense. It does not contain any of the well-known teaching models that have spoiled the style and instinct of many a teacher. The pamphlet, "The Jewish Question in the Classroom", aims to show German educators in a guiding manner how the Jewish question can be naturally integrated into the curriculum. Once someone has found the main path, they will discover a thousand side questions and uncover new insights.

The German Child and the Jew

Anyone who talks about "The Jewish question in the classroom" will immediately be asked the question: "How do I bring this problem to the children?" Another will raise the objection: "Is the child interested in this question at all?" And the conscientious teacher will raise the question: "Does the child have the necessary apperception background?" Even the most conscientious teacher can be reassured. Everything is there in the child: Interest and points of reference to what is already there. At a time when adults did not see and recognize the Jew, the child saw and felt him as a stranger. When the cattle Jew entered the farmer's yard, the farmer's children

fled into the parlor and behind their mother's skirt. Their unspoiled racial instinct sensed the foreigner, who brought danger and misfortune. The old people had lost this healthy instinct. They had forgotten how to see racially. They no longer even noticed what was different. In the post-war years, I saw children running after Jews in working-class districts in Nuremberg and heard them shouting in chorus: "Jew, Jew, hepp, hepp, hepp." The fathers and mothers of these children were organized in parties, more than half of which were led by Jews. Our unspoiled German youth has an innate aversion to Jews. Today the child hears the name again and again from newspapers, from conversations, from songs of the SA. and HJ: Jew. And he always feels disgust when he hears the name and always feels aversion when he meets a representative of the Jewish race. As young as he is, the child asks himself about the reasons for this aversion and disgust and demands clarification from his teacher. This provides every prerequisite for successful teaching. Nevertheless, some teachers lack the courage to tackle the Jewish question head-on in class. They shyly and timidly avoid it. But so that he is "covered" during visits, he occasionally touches on the Jewish question in passing. These are the educators to whom the "objectivity, decency and humanity" propagated and inculcated by the Jew is still ingrained.

How children see the Jews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It is such educators who, following the behest of the churches, show compassion and charity to the mortal enemy, even though they see and feel how their own people are being destroyed by this mortal enemy. It is the weaklings, the cowards, those among the German educators who are still corrupted by forces foreign to the people, who avoid the Jewish question in the classroom instead of accommodating the child's desire for enlightenment and thus fulfilling one of their most important tasks. The question still remains: "How do I bring the Jewish question to the child in class?" The more naturally and unaffectedly this is done, the more lasting the effect will be. The most appropriate subject for this natural, initially quite unobtrusive introduction is natural history. We observe in nature that only creatures of the same species live together in a community. Insects of the same species, such as ants, wasps, bees, termites, etc. build their colonies. When the migratory birds leave us in the fall, starlings only fly south with starlings, storks only with storks, swallows only with swallows. Although they are all birds, they maintain a strict separation of species, of genus. We can observe that a herd of chamois never lets itself be led by a stag and a herd of wild horses never by a wild boar. Species stick to species and take their leaders from the same species. That is how it is in nature. In a school where these facts are made clear, the hour must come when a boy or girl will stand up and say: "Yes, that is the way it is in nature! It must be the same among people. But our German people once allowed themselves to be led by foreigners, by Jews." With older pupils you can work out that a male starling only mates with a female starling, builds a nest, incubates the eggs, looks after the brood and that young starlings grow up in the nest. The male feels attracted to the female and in turn begets the same species. That's the way it is in nature! And only where man intervenes and carries out artificial cross-breeding does unnature, the hybrid, the bastard appear. Man breeds the mule from the horse and the donkey. The mule is the type of bastard. Nature does not want him to reproduce. That is why she denies the mule offspring. Man alone disregards this will of nature. He approves and even encourages the union of black or yellow people with white people, of Jews with non-Jews.

How a 12-year-old German girl portrays the cattle Jew

Every valuable member of a race is race-conscious. No race-conscious and race-proud white man mates with a Negro woman or a Jewess, indeed no race-conscious Negro joins a white woman. Species remains species. Only inferior representatives of one race are inclined to a

different race or allow themselves to be abused by it. From different races there is only inferior to inferior, bad to bad. Thus it is clear that the bastard must always follow the worse hand, i.e. only unites the bad qualities of the mating races. It will be easy for an educator who approaches the youth with such thoughts to introduce them to the spirit of the Nuremberg Geseze. The children will then see in these Nuremberg laws nothing other than a return to the natural, to the divinely ordained order. There are countless examples in natural history lessons that lead wonderfully and effortlessly to the racial and Jewish question. Only one particularly drastic example should be mentioned here. The Munich naturalist Privy Councillor Dr. Escherich spent years observing the miraculous structures and the miraculous states of termites. He describes his experiences as follows: The queen lies in the center of the large earth pyramid that the termites build. She alone lays eggs and thus provides for the offspring. Termite workers care for, groom and feed her. Other small workers clean the tunnels of garbage and carry the food through the streets of the large wonder city. Larger termites armed with sharp jaw pincers, the soldiers of the termite state, keep order. They are the guards, the defenders of the burrow. As long as life in the burrow follows this established order and division of labor, the termite colony flourishes, grows and lives. One day, strange insects came to the termite burrow. They tried to gain entry. Where good termite soldiers stood guard, there was a fight and the strangers were driven out. But there were also places where there were guards who had forgotten their duty. They got involved with the strangers. They snacked on an apparently tasty liquid that the strangers secreted from their body rings. They fraternized, as it were, with the foreign insects, who were standing in front of the gates of the termite colony. The termites in the burrow did not take offense at the foreign guests. They thought to themselves: if our "guard" lets these new arrivals in, they can't be enemies. And more and more guests arrived. One day, however, there was a great deal of commotion in the termite burrow. A terrible fight broke out in every corner. The strangers had murdered the queen. Revolution reigned in the termite state. A gruesome murder of all against all began. Just a few days later, the building lay extinct. All life in it had been destroyed. The pupils to whom the teacher relates this miraculous event in nature will sit for a while in deep thought. It would be strange if a pupil did not jump up and say: "It was the same in our nation, in our state. The strangers who came to us and sought admission were the Jews. At first they were individuals, then more and more. After the war they came in heaps from the East. When they felt strong enough, they started a revolution. They drove out the leaders of the people. Murder began in our country. Order was gone. The Jew became master of the country and the state." And the teacher will help out and add: "Yes, children, that's how it was. That time was not so long ago. The Jews were let in by the 'greats' of our nation, who didn't think they could manage without financial and court Jews. The Jew bought the favor of the rulers with bribes. The Jew conquered one post in the state after another. Everywhere he nestled, everywhere he had his bought helpers. He had penetrated as far as the emperor and had won his favor. When the Jew felt powerful enough, he struck out. The

revolution swept across the country. All order and discipline dissolved. The leaders of the people were driven out. In Russia, the Jew murdered them. The brother killed the brother. The hatred of all against all swept over Germany. It became quiet in Germany, quiet in the food and factories. The need, the hunger, the misery sat at the table. We were about to perish. The Jew had become master over us." A lesson of this kind awakens in the children an understanding of why the Nuremberg Laws regulated citizenship law anew and excluded Jews from any influence in political and state life. The children must come to the realization that the legislation directed against the Jews and the fight against them is not a whim and arbitrariness, but an act of self-defence by our people.

The true Jew

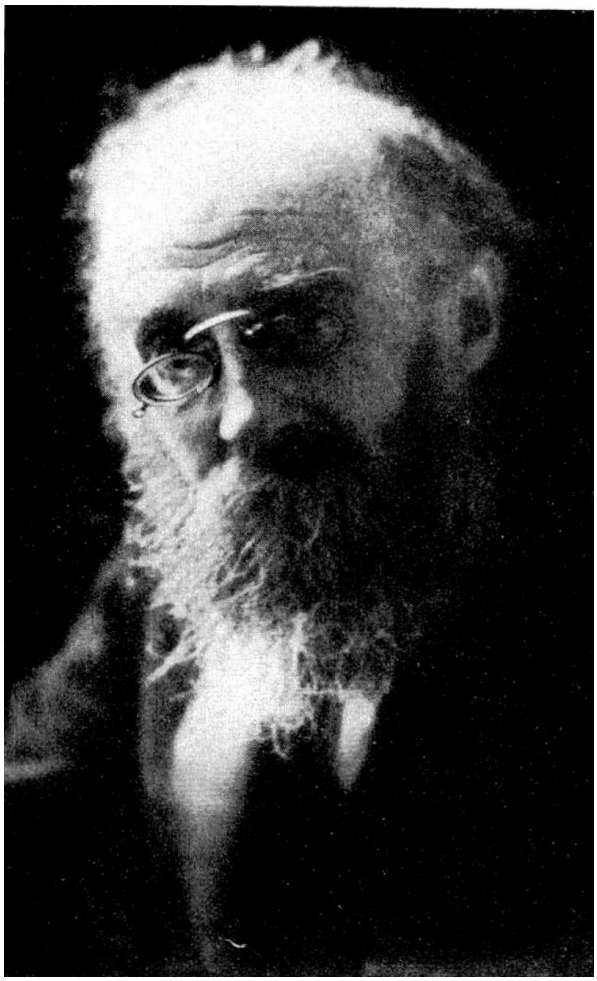
It is obvious that children who become aware of the Jew in the way described will want to get to know the Jew better.

Jew

Erich Mühsam

People's Commissar of the Munich Soviet Republic

Picture by: Rehse München



Jew

Kosmanowsky (Kurt Eisner)

He led the revolution in Bayern in 1918, became Prime Minister and was shot on the street on February 21, 1919.

Picture by: Rehse München

The question will now be raised from the ranks of educators: "How should we present the Jew to our pupils?" There is only one answer: in all its monstrosity, fearsomeness and dangerousness. Just as he is. And another question will arise: "How do we arrive at this image of the Jew?" How did we adults, we National Socialists, arrive at this image of the Jew?

Jew

Adler

also known as Dr. Adler,

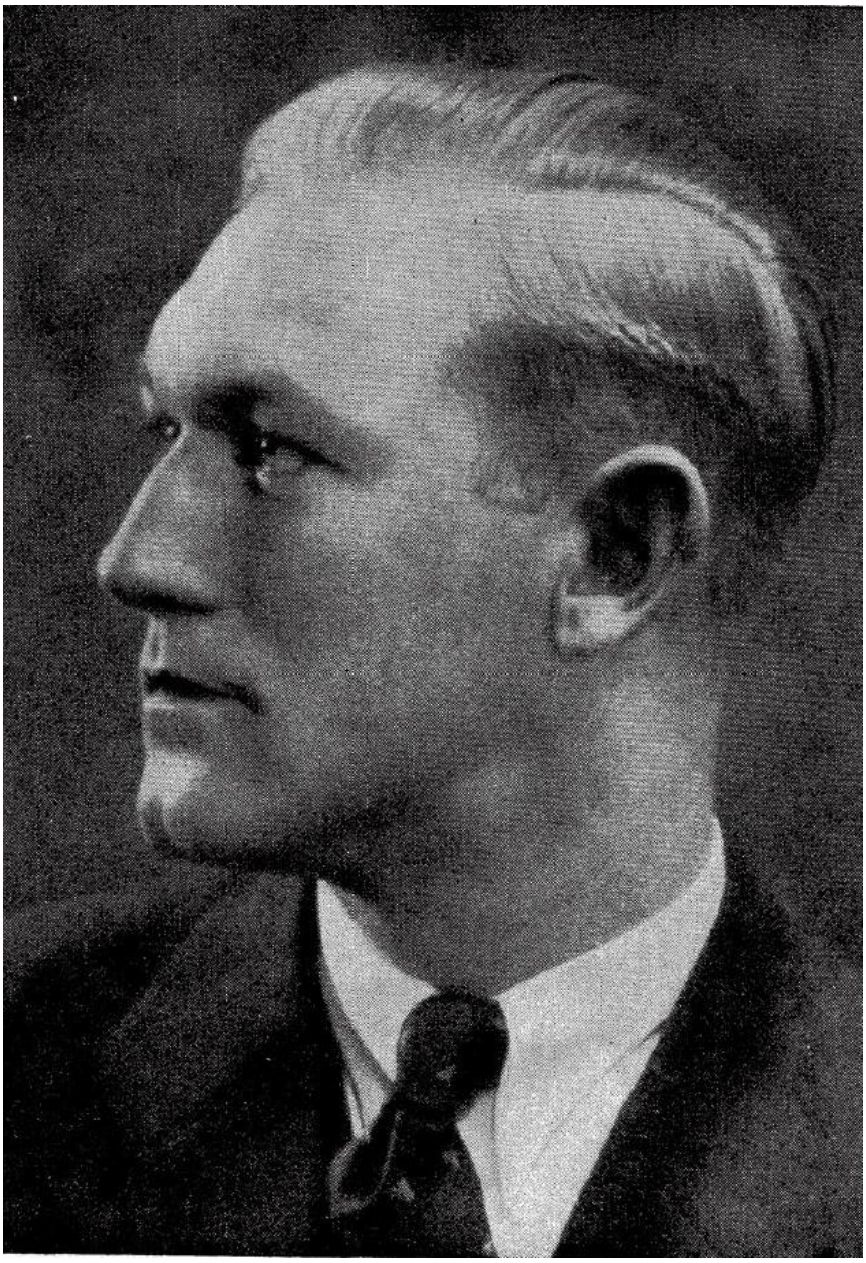
People's Commissioner of the Munich Soviet Republic.

Picture by: Rehse München

We looked at the Jew and compared him with ourselves. We observed him in his thoughts and actions and compared his thoughts, feelings and actions with our own. We have followed him on all his paths through the millennia. We have studied the secret books of the Jewish people. We brought back what the greatest men of all peoples and all times had to say about the Jews. We have rounded off the picture thus obtained with testimonies and evidence from history and chronicles. That is the way we National Socialists came to recognize the Jew.

German educators in schools must follow exactly the same path. Step by step! In elementary, vocational and secondary schools. Because the most important teaching principle is clarity, let us take a close look at the Jew. First his outward appearance. That is the most obvious thing. Let's put pictures of Jews on the blackboard, e.g. of the Munich council Jews Levien, Levine-Nissen, Mühsam, Landauer, Kurt Eisner or a picture of Magnus Hirschfeld, Bela Kun or even that of Isidor Weiß, who was once police chief of Berlin.

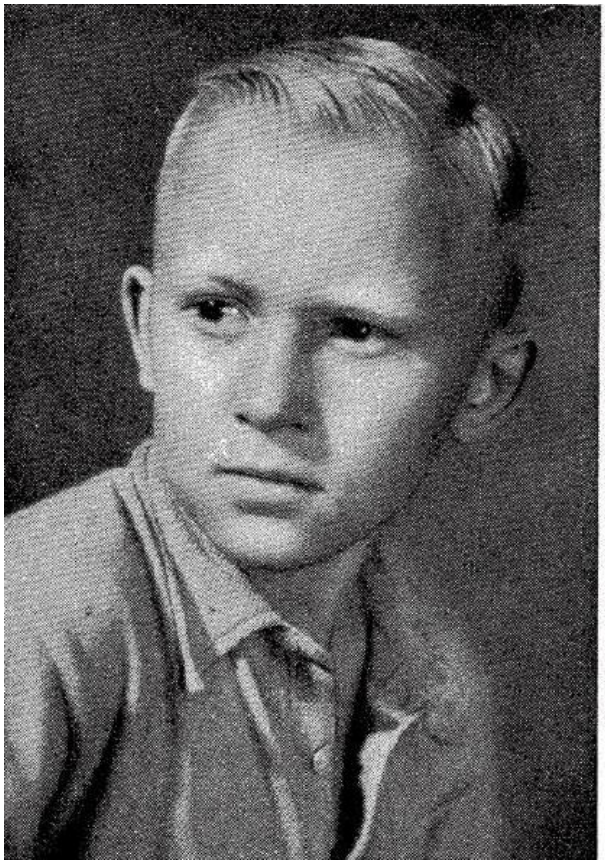
Head of a German man



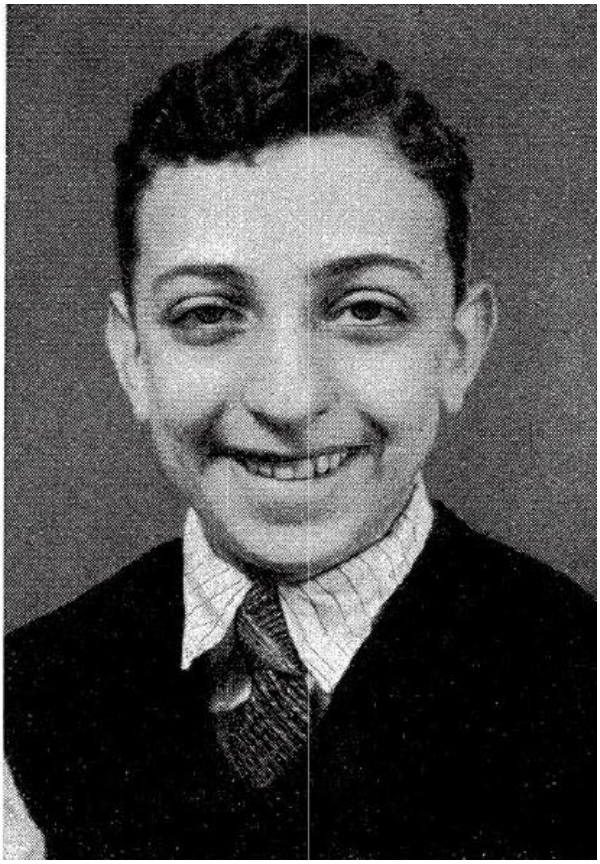
We attach the portrait of a German person to them. Then we look for a few minutes and compare the images of the Jews with that of the German. It won't be long before there will be a

hail of replies: "The Jews have different noses, different ears, different lips, a different chin, a completely different face, like us Germans." If you give your children the task of observing a Jew out in the street, how he walks, how he stands in front of his store, a few days later they will tell you the following: "Jews walk differently to us. They have flat feet. Their posture is different from ours. Their hair, their eyes, their eyebrows are different from ours. Their arms are longer than ours. They talk differently from us." The teacher had all these observations entered in the newly created "Jewish notebook". Children educated to see racial differences in this way will be able to recognize a Jew from a thousand people at first glance.

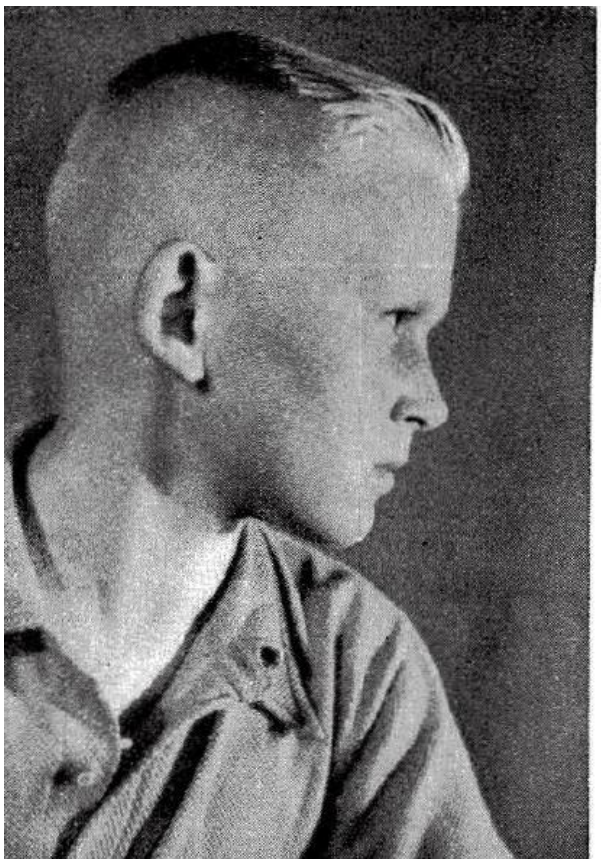
13 year old German boy



14 year old Jewish boy



13 year old German boy



14 year old Jewish boy

13 year old German girl

14 year old Jewish girl

Two 12 year old Jewish girls

An educator who has seen the Jewish question for himself will use the "Stürmer" in his work. He reads articles from it which describe how a Jew deceived a farmer and so on. In this way we glide from a purely external view to the inner nature of the Jew. Because the Jew is physically different from us, our fight cannot apply to him. The physical difference is not the dangerous thing about him. We must make it clear to the child that in the appearance of the Jew, which immediately strikes us as strange, there is a soul that is fundamentally different from our soul in all its impulses and expressions. We must emphasize that the Jew thinks, feels and acts differently from us. That his thoughts, feelings and actions are in stark contrast to our morals, to our sentiments. The path to this realization is simple and clear. First of all, we observe what the Jew does and does not do.

13 year old German girl

"What do the Jews do?" is the short question we ask the children. The answers will be: "The Jews are lawyers, doctors, junk dealers, dealers in waste paper, scrap iron and rags, cattle, grain, hops and wood. They peddle fabrics. They own clothes stores and department stores. The Jew's favorite thing to do is trade and haggle." The "Stürmer" tells us how he trades and haggles. The father of one or the other pupil has also had his experiences with Jews. Especially the fathers of farmers' children. The following entry in the "Judenmerkheft" (Jewish notebook) emerges quite naturally: "The Jew is a haggler and trader. He goes about his business with fraud and usury." Countless examples can be practically evaluated in arithmetic lessons. Now we look at the Jew from the other side. The question is: "What work have we never seen a Jew doing?" There is a buzz of answers: "The Jew is not a factory worker, not a bricklayer, not a blacksmith or locksmith, not a coachman, not a plasterer, not a miner, not a farmer, etc." We enter the following in our "Jewish notebook": "The Jew avoids hard work. He lives by the sweat of his host people. He is a parasite, like mistletoe on a tree." The Jew didn't just become that yesterday. He always has been. We pull out the local or regional chronicles and go back four to five centuries. There we read in the Nuremberg Chronicle how the Jews had become an unbearable plague. They extorted prohibitively high interest rates from the people, they forged bills of exchange, they cheated on weights and measures. They poisoned the wells, slaughtered children and ravished women. Thus it is written in Chronicles. And the people rose up against their foreign-born torturers and tormentors. In Nuremberg they burned down the Jewish quarter, chased the Jews out of the city gates and slew many of them on the Judenbühel. Just as in Nuremberg, the Jews were persecuted in Rothenburg, Regensburg, Worms and a hundred other German cities. The town chronicles are available at

Judaism is criminality

The treatment of the Jewish question is a treasure trove of valuable material. No educator can ignore them.

Now it is important to make it clear to the children that the princes and the church tried to change the Jews' ways. The allocation of land, the learning of a trade, baptism and instruction in Christianity - all failed. A Jew cannot be turned into a German, even if he has been with us for a thousand years. An example from nature helps children to understand this. The cuckoo lives in our forests. It is too comfortable to hatch and feed its young. That is why it lays its eggs in the nests of other birds. They also hatch the cuckoo's egg with theirs. They feed the young cuckoo and lavish the same love on it as they do on their own young. They sing their songs to it. Anyone who believes that the young cuckoo becomes a thrush itself because a pair of thrushes have hatched it, cared for it and sung to it is mistaken. As soon as he has fledged, he swings himself up a tree and cries his "cuckoo" into the forest to the great astonishment of his foster parents.

We were once afflicted by the delusion that there was an assimilation of the Jews. Let us German educators make sure that this madness never occurs again in our people. Our children must know that the Jews troy baptism, centuries of residence in Germany, troy dressing like us and giving themselves German names, have nevertheless remained Jews. They never adopt our way of thinking. They remain Jews, hucksters, usurers, swindlers, criminals, because language, baptism and residence cannot change the blood.

But what will seem most outrageous to our children is the fact that the Jews do not consider fraud, usury, murder, etc., when committed against non-Jews, to be a sin or a crime, but an act pleasing to their God. The children will initially be shocked and shake their heads in disbelief. Just as millions in Germany shook their heads in derision when the National Socialists, and above all the "Stürmer", tracked down the criminal ways and criminal secrets of the Jews. "Fraud, usury and falsehood are sins after all"

a boy in the class rebelled. "We're not allowed to do them." The teacher will ask: "Who forbids us to do them?" "Our conscience. The laws of the state. God." But if fraud, usury, false divorce, etc. are not crimes or sins in the eyes of the Jew, then the Jew must have a different conscience, different laws and a different God than we do. Thus the educator and his pupils suddenly find themselves deeply involved in the Jewish question. And in its most serious part. What he now develops with his children gives the last interpretation and justification to all Jewish actions. Whoever advances to this final knowledge will inevitably be an enemy of the Jew throughout his life and will one day saturate his own children with this enemyhood.

The God of the Jews

"Is the God of the Jews Yahweh our God?" The promises that Yahweh made to the Jewish people allow us to answer this question. The educator works out in his school that Yahweh chose the Jews out of all the peoples of the earth as his "chosen people". Of all the others, they are the most precious, the most dear to his heart, the first people. He reveals himself to them alone. He speaks to his leaders under thunder and lightning. He makes a covenant with them that is directed relentlessly against all non-Jewish peoples, against the unbelievers, the uncircumcised Gentiles. Yahweh says: **"Everything that is not circumcised will fall prey to my vengeance and be wiped out."**

The children feel that we have no mercy to expect from Yahweh. All his favor is for the Jews. He promises them dominion over all other peoples. He promises the Jews their possession as a fiefdom when he says to the Jewish people: **"Ask of me, and I will give you the nations as your inheritance and the world as your possession. You shall smite them with an iron sceptre; you shall dash them in pieces like pots."** (Psalm 2:8, 9) Yahweh makes the extermination and destruction of all non-Jewish peoples a commandment for the Jews:

"You will devour all the nations that the Lord your God will give you. You shall not spare them or serve their gods, for that will be a snare for you." (Deut. 7:16) Yahweh allows the Jews to oppress and exploit the non-Jewish peoples: **"For Yahweh your God has bestowed blessings on you, as he promised you, so that you will lend to many peoples and will not need to borrow yourself, and that you will rule over many peoples, but none shall rule over you."** (Deuteronomy 5:15, 6) German educators! Go through the Old Testament and look up all the many passages in which Yahweh makes the oppression and destruction of non-Jews a duty for his "chosen people". A long series of such promises will be written on the blackboard. Then let the children judge and say: "Yahweh is unjust. He divides the nations into chosen and rejected. He is cruel. He demands the destruction of the non-Jewish peoples. He only gives his love to one people, the worst and most depraved of all." The children will continue: "We have heard that God is just, merciful and mild and that he is love incarnate. He loves the good and condemns the bad. We know the words of Christ: "You cannot serve God and cut out mammon." But Yahweh always speaks of power, dominion, shame and money!" The final conclusion of such an observation will be the following sentences: "The God of the Jews is not our God. What Yahweh promised the Jews could not have been said by God. These promises contradict the broom of God. It is a great error to regard Yahweh, the God of the Jews, as our God. The claim that the Jews are the "chosen people" from whom salvation comes to the world is a Jewish insinuation and a millennia-old insult to non-Jewish humanity."

The criminal Jewish secret societies

It is now important to explain to young Germans how this contrast between the "chosen" Jews and the non-Jews, who were doomed to destruction, was expanded and reinforced over the millennia by the rabbis and leaders of the Jews. The Jewish secret codes, especially the Talmud, provide us with information on this. The most important Talmud passages concerning us non-Jews are contained in the following works: "Handbuch der Judenfrage", by Theodor Fritsch, Hammer-Verlag, Leipzig; "Das Buch vom Schulchan aruch", by Dr. Erich Bischoff, Hammer-Verlag, Leipzig; "Das Rätsel des jüdischen Erfolges", by F. Roderich-Stoltheim, Hammer-Verlag, Leipzig. These books belong in every teacher's library.

"What is the Talmud?" the children want to know. The teacher tells them about the many thick books that together are called the Talmud and form the actual book of Judaism. We are particularly interested in the passages in these books that talk about us non-Jews. The teacher initiates the children into the abysmal hatred of everything non-Jewish as it is laid down in the Talmud. He takes Talmud passage after Talmud passage, discusses them and proves their validity with the daily observable actions of the Jew. We find that the recurring crimes of the Jews, their mistreatment and exploitation of non-Jewish domestic servants and workers, their tax evasion and currency shifts, their frauds and counterfeiting of bills, their desecrations, their usury, their

murders and perjuries, their thievery, their work-shyness, their hatred of non-Jews and Christianity, and their besmirching of foodstuffs which they sell to non-Jews are not coincidences, but the fulfillment and redemption of the Jewish laws laid down in the Talmud. The children see how every Jewish crime and its frequency all over the world finds confirmation and justification in the Talmud. Our youth thus learns that Judaism in its entirety represents organized criminality. Our youth will be saved from the mistake of believing in the "decent" Jew. They will no longer trust any Jew. That is where we want to take our children.

In order to give them the opportunity to find the explanation for Jewish crimes on the basis of Talmud passages, we include the most important and most serious passages from this Jewish secret book in our "Judenmerkheft":

"The Jews alone are called men. But the non-Jews are not called men, but cattle." (Talmud: Baba mezia 114 b.)

"The Akum (gentile) is like a dog. Indeed, Scripture teaches that the dog is to be honored more than the gentile." (Exegetes Nashi Exod. 22, 30.)

"There is no connection between Jews and non-Jews. For the flesh of the gentiles is animal flesh." (Talmud Jebamoth 98 a.)

"The child of a gentile is no better than a cattle." (Jore dea 240.)

"Although the gentiles have the same physique as the Jews, they resemble them as an ape resembles a man." (Schene luchoth haberith, page 250 a.)

"The gentiles whose soul comes from the unclean spirit are called pigs." (Jalkut Rubeni gadol 12 b.)

"He who eats with a gentile does as much as if he eats with a dog." (Tosaphoth, Jebamoth 94 b.)

"If a non-Jewish servant or a non-Jewish maid dies, one should not offer condolences to the Jew. One should say to the Jew: "God spare you the loss" just as if an ox or donkey had died." (Jore dea 377, 1.)

The children themselves will provide examples that demonstrate this Jewish contempt. They will know how to interpret observations that they did not know what to do with before. They will now understand why the Jews bring food, plates and cutlery to German restaurants, why the Jews have their own mugs, etc. They understand that this behavior of the Jews has nothing to do with religious customs, but is due to the contempt that sees in every non-Jew the unclean animal, the pig, with which one must not come into contact.

This contempt increases in the Talmud to an abysmal hatred of all non-Jews, when it says:

"It is a commandment to kill the deniers of the Torah. Christians are also among the deniers of the Torah." (Coschen hamischpat 425 Haga 425, 5.)

"The most honest of the gentiles is to be killed." (Sinnon ben Jochai J. Kiddushin 40 b.) **"Every Jew who sheds the blood of the wicked does as much as if he opsere God."** (Talmud: Bammidber raba e 21 and Jalkut § 772.)

"Yahweh has permitted the shedding of the blood of non-Jews, for it says: You shall not let a soul live." (Midrash Wajjikra rabba c 13.)

"You shall kill the best of the gentiles at the hour of war." (Talmud: Midrash Mechiltha e Beschallach.) The hatred increases beyond measure where the Talmud speaks of Christ. **"Christ was a fool. He practiced sorcery. His name is Ben Stada (that is: son of a bitch)."** (Sabbath 104 b.)

"Christ practiced sorcery. Therefore he was hanged on the eve of the Passover." (Sanhedrin F 43 a).

"Christ will be judged in the afterlife with boiling kote, because he mocked the wise." (Gittim F 56 b, 57 a.)

"Jesus is a dog buried from the dunghill." (Sohar of Moses de Leon, published in 1880.)

"It is a commandment for every Jew that he should endeavor to destroy everything connected with the Christian church. It is the same with their service. (Meaning the clergy.)" (Jore dea 146, 14.)

Golgotha appears before the eyes of the children. A place of the triumph of Jewish hatred. The realization burns deep into the children's souls: The Jews are the murderers of Christ. And another realization dawns on our youth: That Christ, whose life was a single struggle against the Jews, whom the Jews persecuted with their hatred as they rarely do, could not have been a Jew himself. The Jewish hatred that crucified Christ has persecuted the Christian churches to this day. The destruction of churches and monasteries in Russia and Spain, the corpses of bestially murdered priests, monks and nuns are the work of this irreconcilable hatred. Here the German educator must address an important, albeit very embarrassing question.

How do the churches relate to the people of Christ's murderers?

They pray for the Jews that God will lead them into the bosom of the Christian churches.

They call the opposition to Jews a violation of the commandment of Christian charity.

They castigate anti-Semitism as a phenomenon that worries their Christian conscience.

For them, the Jewish people are God's "chosen" people, to whom he revealed himself first.

The Catholic theologian Dr. Murawski says in the book by Dr. Alfons Steiger, "Der neudeutsche Heide im Kampfe gegen Christen und Juden", published in 1924 by Germania AG, Berlin:

"The Church regards itself as the leyte perfection of Judaism... It is therefore absurd and shows a complete lack of understanding to construct a contrast between the Church and the synagogues. On the contrary, the synagogue is the root from which the church logically grows." This passage from Dr. Steiger's book received ecclesiastical printing permission from Cardinal Prince-Bishop Bertram in 1924.

In this book, Dr. Steiger writes on pp. 24-25:

"The position of the Church in relation to Judaism can therefore be defined as follows: The Church recognizes Judaism as its root and regards it as a divine institution which was to introduce the Saviour into the world; but it now rejects it as an independent phenomenon because it has been overtaken by it, absorbed into it.... Judaism has the truth, the Church the whole truth; Judaism has grace, the Church grace as the crown of grace; Judaism leads to Christ, the Church is Christ."

It should not be difficult for any teacher to practically demonstrate the close connection between Judaism and the church, which is admitted here in a shockingly open manner. The way in which clergymen treat the Old Testament in class, their statements in sermons and their comments in church bulletins bear witness to this connection.

Has it always been like this? No. There was once a time when men stood up in the young church who led a more holy life than many of today's spiritual friends of the Jews and who made terrible accusations against Judah. Over the centuries, the Catholic Church has created its own Jewish law. The Corpus iuris canonici contains an entire title (tit VI of the fifth book of the Decretals) on the Jewish question. The Council of Calcedon, in 388 A.D., approved the marriage The Church Father Tertullian calls the Jews "the hotbed of slander against Christians". He writes: "Those between Jews and Christians are forbidden. (Compare the Nuremberg laws.) Synagogues of the Jews are the sources of persecution of Christians." The Patriarch Cyrillus ordered the persecution of Jews in Alexandria in 412 AD. The famous Ambrose did the same in Milan. The Council of Toledo issued harsh resolutions against the Jews in 633 AD. Canon 66 reads: "The Jews are not permitted to keep Christian servants. For it is wrong for the members of Christ to be subject to the servants of Antichrist." (Compare again the Nuremberg laws.) The Jewish law of the Catholic Church excluded Jews from all public offices. At the Council of Rome in 1078, Pope Gregory VII denied the Jews all political rights. At the fourth Lateran Synod in 1215, Pope Innocent III passed the following resolution: "Since it would be absurd for a man who

blasphemes Christ to have authority over Christians, we renew at this general council what the Synod of Toledo had already wisely established earlier, namely the prohibition against Jews holding public office, because it is under this guise that they prove most dangerous." If popes and holy church fathers issued such laws and waged such a fight against Judaism, the fight of the National Socialists against the Jews cannot violate a commandment of God. How can such a fight be unchristian when the Church itself has fought it for centuries? If the children then learn that even today there are still courageous people in the Church who declare their hostility to Judaism, then the conscience of the teacher will also be appeased. Bishop Dr. Konrad Martin of Paderborn said: "Yes, we Catholic priests in particular are called above all others to stand by our Christian people in an enlightening and helpful way against the Jewish power, regardless of all the cries of the Jews and their liberal friends." Bishop Dr. Joh. Maria Gsöller of Linz wrote in a pastoral letter on January 21, 1933: "Degenerate Judaism, in alliance with world Freemasonry, is also primarily the bearer of mammonistic capitalism and primarily the founder and apostle of socialism and communism." A short walk through church history makes the children see that the fight against Judah is not a sin. Otherwise Christ, Tertullian, Cyrillus, Ambrose, the bishops Konrad Martin and Dr. Joh. Maria Gſöller would also have been sinners. The great Jewish hatred, which sees the non-Jew as nothing more than an animal, a dog, an unclean person who can be killed at any time, allows the Jew to commit any crime against a non-Jew. This is expressly laid down in the Talmud as a gezez. The Talmud states: "The property of a non-Jew is ownerless. Whoever seizes it first, it belongs to him." (Coschen hamischpat 156, 5 Haga.) "It is forbidden for a Jew to defraud his brother. However, cheating the Akum (non-Jew) is permitted." (Coschen hamischpat 227, 1 u. 26.) "A Jew who owes a debt to an Akum (non-Jew) does not have to pay his debt to any heirs when the Akum dies." (Coschen hamischpat 283, 1 Haga.) "It is permitted to take advantage of an Akum's error. It is permissible not to pay him the debt. It is permissible to cheat him in arithmetic." (Coschen hamischpat 348, 2 Haga.) "God has commanded us to lend money to the gentile only if we take usurious interest from him. We do not help him by doing so, but we harm him." (Maimonides: Sepher mizvoth 73, 4.) "It is forbidden to lend money to the goyim. But to lend to him on usury is permitted." (Talmud bab: Abodah sarah 77, 1.)

"The Jew must return every lost object of a Jew. But whoever returns the lost property of an Akum (non-Jew) commits a great sin." (Coschen hamishpat 259, 1 and 266, 1.)

I do not need to cite examples here that prove how the Jew puts these criminal laws into practice word for word every day. Life offers them a thousandfold. The Stürmer shows a fraction of them week after week.

The children have long since been gripped by horror. A horror that resonates with disgust and holy anger. But we are far from finished. We want to get to the bottom of the Jew. Just as the

Jew confronts the individual non-Jew, he behaves towards the peoples and states of the non-Jews, towards their laws, authorities and courts. The Talmud also justifies every crime against them. The following Talmud passages follow those already set down in the "Judenmerkheft":

"It is permitted to defraud the non-Jewish authorities of customs duties. It is permitted to smuggle. For it is said: You need not pay what you owe." (Coschen hamischpat 369, 6 Haga.)

"Be loyal to no one, but ally yourself with the one to whom the hour smiles." (Isaachim F. 113.)

"The Jew must not be guided by the state views of the Akum (non-Jews). He must be guided by the views of the Jews, for otherwise they would be superfluous." (Coschen hamischpat 368, 11 Haga.)

"All vows and bonds and banishments and conspiracies and punishments and oaths which we shall vow, swear, pledge and bind ourselves with from this Day of Atonement until the future Day of Atonement, which may happily come upon us, shall all (even now) repent, and they shall be dissolved, forsaken, annulled and destroyed, and shall be null and void and of no effect. Our vows shall not be vows and our oaths shall not be oaths." (Kolnidre prayer. It is recited by all Jews on the eve of Yom Kippur, the Jewish Day of Atonement, which takes place annually in the fall).

"If a Jew has defrauded and stolen from a non-Jew and he must swear, he may swear falsely if he is certain that the perjury will not come to light. But if it is a case of a Jew saving himself from death by perjury, he may swear falsely, whether the perjury comes out or not." (Jore dea 259, 1 Haga.) With these few passages from the Talmud, taken out of an original abundance, we put a victorious weapon into the hands of our German youth. Once the "Jewish notebooks" that our children put together at school are available in every German home, in town and country, the last influence of the Jew will be broken. Now events that were previously mysterious appear transparent and clear to our pupils. The colorful, confusing variety of news in the newspapers about strikes, revolutions, assassinations, riots, currency crimes, etc. is brought into order. The author, who spares no means to establish the world domination promised by Yahweh, emerges clearly. Five minutes of daily casual instruction, five minutes of reviewing what the radio and newspapers report from all over the world will deepen our knowledge of the Jews. We no longer miss any Phoenix or financial scandal, any strike, any red riot, any monastery or church fire in Spain. We search for the perpetrators. Since we have held the key to the Jewish question in our hands, we recognize the connections.

The Jew in world history

In geography and history lessons, we examine every country and every people with regard to the question: What impact has the Jew had here? Let's take a brief look at the path that the

Jewish people have taken in history up to the present day. We look at the rich, great people of Egypt and their creations when they did not yet know the Jew. We follow the plagues and the decay that came with the Jews to Egypt. We see how Judah invades the Promised Land, displaces and slaughters the established, industrious peasantry and turns a land that once flowed with milk and honey into a desert. We travel with the Jews to Persia and experience the bloodbath they cause among the nobles of Persia under the leadership of the Jewess Esther. We see the Jews scatter to the winds after the destruction of Jerusalem. They work on the disintegration and downfall of Rome. Wherever they go, they see the bacillus of ruin and destruction. We experience the desperate struggle of German imperial cities, the Spanish, Bohemian and Polish peoples against the Jewish leeches in the Middle Ages. In modern times, we find the Jew wherever revolutions overthrow the existing order, from the great French Revolution to the present day. In history and political science lessons in the upper grades, a great deal of space is devoted to the emergence of the National Socialist movement. This is where Jewish criminality and Talmudism once again come together with overwhelming force. The stab in the back of the front army, the revolt of 1918, the Spartacus uprisings, the soviet republics and hostage murders, party hatred, Red murder, inflation and unemployment, disgrace and betrayal, shameful treaties, dishonor, poisoning and degeneration of culture, the 400 dead of the movement, Horst Wessel, Herbert Norkus, everything, everything we put down to the guilt of the Jew. I would like to know the German educator who could not make an accusation against Alljuda from this wealth of material, crimes and Jewish names that would still be ringing in the ears of our boys and girls when they have long since turned gray. They must shudder to realize what fate our people narrowly escaped. We can sense this fate when we look at Russia and Spain.

Tragedy In geography lessons we are not only interested in Russia's soil, products, borders, rivers and mountains. No, we talk about the hell of the Soviets, about the mass murder of the Jewish people's commissars, about the extermination of the belief in God, about the hunger of the people and the feasting of the Jewish rulers, about the whole of the great Russia. We trace where the threads of communist propaganda are currently running from Moscow. We see how the poison of Bolshevism has taken root all over the world. We look into a serious future. We suspect what the Jew is up to.

Economic geography offers a thousand opportunities to outline the position of power of the world Jew and to demonstrate his Talmudic mindset. This is also the moment to look back on the economic war of annihilation that Judah has sworn to the new Germany and which is being waged with all possible means. Our youth recognizes the Jews and their diabolical plans more and more clearly.

How great men saw the Jew

Why has humanity so far blindly and carelessly passed by so much criminality and perfidy? Why have the non-Jewish peoples not hunted down their mortal enemy over the millennia? Has no great one ever risen up within them and hurled the torch of battle against world Jewry, sweeping everyone away? So the youth will ask. The teacher will tell them: "The greatest men of all times and all nations have seen through the Jew. But their call found no echo. Your fathers and mothers heard nothing in school about the Jew, his plans, his Talmud and his crimes. The opponent of the Jews was ostracized by Jews and non-Jews. He was considered stupid, inhuman, unchristian, medieval and uneducated. So it came about that those who, on the basis of their studies and education, would have been called to be leaders in the fight against the Jews, were his most willing servants. They did not want to get the reputation of being considered "uneducated" and "medieval". Only a few very great, courageous leaders made an exception. That has always been the case." In our schools, efforts have already been made to introduce young people to the great emperors, kings, generals, poets, artists, inventors, explorers and statesmen of our nation. Young people thirst for great, inspiring role models. And so, quite rightly, young people have been introduced to the lives, struggles, struggles and works of these greats. This happened in history and cultural studies lessons. But one thing was overlooked. Many educators deliberately ignored it, but most of them did so because they had never asked themselves the question: "What did these great people think about the Jews?" Let us always raise this question in future. Let us apply it to all great men whose life's work should inspire and inspire our youth. In order to get a complete picture, we go far back in history. We include great men from other nations. Then we do not get the impression that the declaration of war on Judaism is only a trait of the German man, of the German people. Over the course of a year, we make the following entries in the "Judenmerkheft":

Judgments of great men about the Jews

Christ

"You do not have God as your father, but the devil, and you want to do your father's bidding. He was a criminal and a murderer of men from the beginning. He is the lie itself and the father of it." (John 8:44/45).

"Woe to you, scribes and Pharisees. You hypocrites who roam sea and land to make one Jew your comrade. And if he does, you will make him a child of hell, twice as bad as you are yourselves."

"You serpents and vipers! How will you escape hellish damnation?" (Math. 23, 15.)

"Woe to you, scribes and Pharisees, who follow the letter of the law and abandon the hardest things in the law: fairness, goodness and faithfulness! You deluded leaders who sift gnats and swallow camels. You are damned!"

Tacitus 55 to 120 AD.

"In order to chain the people to himself forever, Moyses gave them new laws in contrast to those of all mortals: everything that is sacred to us is contemptible to them; on the other hand, everything that arouses our abhorrence is permitted to them... Their other institutions, perverse, abominable, have gained strength through their absurdity. They harbor hostile hatred against everything else." (Histories V, 3-8.)

Dr. Martin Luther 1483-1546.

"Just as it is impossible for the aglaster to refrain from hooting and hissing, and the serpent from stinging, so it is impossible for the Jew to refrain from killing Christians wherever he can." Table Talk. (Erlangen edition of Luther's works, vol. 62, p. 375.)

"All their heart's anxious sighing and longing is that they might one day deal with us pagans as they dealt with the pagans in Persia at the time of Esther. Oh, how fond they are of the Book of Esther, which so finely tunes to their bloodthirsty, vengeful, murderous desire and hope! No more bloodthirsty and vengeful people has the sun ever shone on than those who think they are God's people because they are to murder and strangle the heathen." (Erlanger Edition Vol. 32, p. 120/21.) "They have imbibed such poisonous hatred against the goyim (non-Jews) from their youth onwards from their parents and rabbis and still drink in themselves without ceasing, that it has gone through their blood and flesh, through their marrow and bones, has become their very nature and life." (Erlangen edition vol. 32, p. 181.) "Therefore know thou, dear Christian, and doubt not that thou, approaching the devil, hast no bitter, poisonous, fiercer enemy than a true Jew who seriously wants to be a Jew.... That is why they are often blamed in the histories for poisoning the wells, stealing and grooming children, as in Trent, Weissensee, etc." (Erlanger Edition Vol. 32, p. 182.) "Their Talmud and rabbis write that killing is not a sin if one does not kill a brother in Israel and whoever does not keep the oath to a Gentile, i.e. a Christian, does so. Rather, stealing and robbing, as they do to the goyim through usury, is a service to God; for they think that they are the noble blood and circumcised saints, but we are accursed goyim, and so they cannot do it roughly enough with us, nor sin against us, because they are the masters of the world, but we are their servants, even their cattle! The Jews still insist on this teaching today and do as their fathers did: they pervert God's word, are greedy, usurious, steal and murder wherever they can and teach their children to imitate them for and for." (Erlangen edition vol. 32, p. 192.) "In my opinion, this is what it comes down to: If we are not to partake of the blasphemy of the Jews, then we must be divorced and they must be driven

out of our country. This is the nearest and best advice that will secure both parties in such a case..." (Erlangen edition vol. 32, p. 254.) "I know well that they deny such things and everything; but it all agrees with the judgment of Christ, that they are poisonous, bitter, revengeful, malicious serpents, assassins and children of devils, who sting secretly and do harm, because they cannot do it publicly." (Page 244.) "Summa, one Jew is as full of idolatry and sorcery as nine cows have hair, that is innumerable and infinite, as the devil, their god, is full of lies." (Page 300.)

"God spoke much to David and told him to do this and that, but it does not concern me... we are not the people to whom he speaks... leave Moses and his people alone, it is over with them, it is none of my business." (A. Berger, M. Luther II, 2 p. 249.) "We must not avenge ourselves; they have revenge on their necks, a thousand times worse than we could wish for them. I will give my faithful advice.

First, that their synagogues or schools be set on fire, and that what will not burn be heaped up and covered with earth, that no man see a stone or cinder of it for ever....

On the other hand, that their houses also be broken up and destroyed in the same way. For they do the same things in them that they do in the schools ... Thirdly, to take away all their prayer books and Talmudists, in which such idolatry, lies, curses and blasphemies are taught...

Fourth, that their rabbis be forbidden, life and limb, to teach any more...

Fifthly, that the Jews be entirely deprived of the right of passage and road, for they have no business in the country, since they are not lords, nor officials, nor merchants, nor the like...

Sixth, that they be forbidden usury ... For the seventh, that the young, strong Jews and Jewesses be given flails, axes, karsts, spades, rocks and spindles and be made to earn their bread by the sweat of their noses ...

But if we fear that they may harm us in body, wife, child, servants, cattle, etc. ..., let us remain with the usual prudence of other nations, such as France, Spain, Bohemia, etc., and reckon with them what they have wrested from us; and then divide them amicably, but always drive them out to the land." (pp. 233-238.) I consider it absolutely necessary to delve deeper into the devastating judgment that Dr. Martin Luther passed on Judaism, because Protestant theologians ignore it in icy silence. Nothing can more easily and more thoroughly shake and refute the theological assertions in Scripture and word that the Jews are the "chosen" people of God, from whom all salvation comes, than the words of the great reformer.

Frederick the Great 1712-1786.

"We order... that the bad and lowly Jews in the small towns, especially in those in the middle of the country, where the Jews are quite unnecessary and rather harmful, be removed from there at every opportunity and as far as possible."

And in the Jewish regulations of 1750, the Great King decreed (Art. 28): "Rural estates, on the other hand, are not permitted to be purchased or owned by Jews anywhere." (Art. 33): "No Jew may live in the flat country."

Goethe

"You know the people called the Jews, who never recognize any Lord but their God. You have given them space and rest to multiply far and wide and to feed themselves after their own kind in your land. ... They have a faith that entitles them to rob foreigners, and your peoples are exposed for their audacity ... The Jew loves money and fears danger. He knows how to carry money out of the country through trade and interest with little effort and without much risk ... They also find the key to all hearts through money, and no secret is well kept from them; they deal with everyone in their own way. They know how to capture everyone by borrowing and bartering; he who has only once let himself in cannot escape... Everyone in your country is related to Israel in one way or another, and this cunning people sees only one way open: as long as the order stands, there is nothing to hope for."

(Haman to King Ahasuerus. Goethe, the fairground festival at Plundersweilern).

"The Israelite people have never been much good ... it possesses few virtues and most of the faults of other peoples..."

Napoleon I.

"Since the time of Moses, the Jewish ration has been based on usury and extortion."

"The Jews are not in the same position as Protestants and Catholics. They must be judged according to constitutional law, not according to civil law, since they are not citizens."

"The Jews supplied my armies in Poland; I wanted to give them a political existence in return, I wanted to make them a nation and citizens; but they are good for nothing but haggling with old clothes. I was compelled to enact laws against their usury; the peasants of Alsace have thanked me for it." (Napoleon, Memoires de St. Helène.)

Johann Gottlieb Fichte 1762-1814.

"A powerful, hostile state is spreading through almost all the countries of Europe, which is at constant war with all the others, and which in some respects weighs terribly heavily on the citizens: it is Judaism." ("A view from the time to the time", 1814.)

Hellmuth von Moltke 1800-1891.

"At all times the Jews did not consider an oath to be binding with regard to a Christian ... Even now every city has its own judge, every province its rabbi, and all are under an unknown head ... All means are equal to them as soon as it comes to earning. In the campaign of 1812, the Jews were the spies who were paid by both parts and betrayed both parts... It is rare that the police discover a theft in which a Jew is not involved as an accomplice or as a fence." (v. Moltke, Darstellung der inneren Verhältnisse in Polen. pp. 39, 43.)

Bismarck 1815-1898.

"I know a region where the Jewish population in the country is numerous, where there are farmers who call nothing their property on all their land; from the bed to the oven fork, all the furniture belongs to the Jew, the cattle in the barn belong to the Jew, and the farmer pays his daily rent for each one; the grain in the field and in the barn belongs to the Jew, and the Jew sells the bread, seed and fodder grain to the farmer for a penny. I have never heard of similar Christian usury, at least in my practice."

"They don't really have a home, ... are nomads. - Their fatherland is Zion, Jerusalem. - Otherwise they belong to the whole world, they are bound together by the whole world."

Adolf Hitler

"At a time when bourgeois statesmen are talking about non-interference, an international Jewish revolutionary center is revolutionizing this continent from Moscow via radio stations and a thousand money and agitation channels." (From the Führer's proclamation at the 1936 Reich Party Congress of Honor.)

"We have recognized the disgraceful Jewish doctrine of the prophecy of the world, studied its diabolical methods of propagation and warned of the consequences." (From the Führer's proclamation at the Reich Party Congress of Honor in 1936.)

"If the Jews were alone in this world, they would suffocate in filth and filth just as much as they would try to take advantage of and exterminate each other in a hateful struggle, unless the complete lack of any sense of sacrifice expressed in their cowardice would turn the struggle into a theater here as well.... It is therefore fundamentally wrong to conclude from the fact that the Jews stand together in battle, or more correctly expressed in the plundering of their fellow men, that they have a certain ideal sense of self-sacrifice." (Adolf Hitler "Mein Kampf" page 331.)

"The fact that he (the Jew) sometimes left his previous habitat is not related to his intention, but is the result of the expulsion he experiences from time to time by the abused host peoples...

It is and remains the typical parasite, a parasite that spreads like a harmful bacillus as soon as a favorable breeding ground invites it. The effect of its existence, however, is also similar to that of parasites: wherever it appears, the host colony dies off after a longer or shorter period of time." (Adolf Hitler, "Mein Kampf" page 334.)

"His infallible instinct in these matters senses the original soul in everyone, and his enmity is certain for those who are not of his spirit. Since the Jew is not the attacked but the attacker, his enemy is not only the one who attacks but also the one who resists him. But the means by which he tries to break such presumptuous but upright souls is not called honest struggle, but lies and slander.

Here he shrinks from nothing and becomes so gigantic in his wickedness that no one need be surprised if in our people the personification of the devil as a symbol of all evil takes on the incarnate form of the Jew..." Thanks to his international influences, he weaves a web of enemies around peoples who are too fiercely opposed to the attack from within, incites them to war and finally, if necessary, plants the flag of revolution on the battlefields." (Adolf Hitler "Mein Kampf" page 357.)

Politically, it denies the state the means for its self-preservation, destroys the foundations of all national self-assertion and defense, destroys faith in leadership, reviles history and the past and drags everything truly great into the gutter... The most terrible example of this kind is offered by Russia, where he killed or starved to death some thirty million people in truly fanatical savagery, sometimes under inhuman tortures, in order to secure the rule over a great nation for a bunch of Jewish literati and stock market bandits." (Adolf Hitler "Mein Kampf" page 358.)

In order to make young people fully aware of what we are aiming at, we have compiled the following series of glowing names in the "Judenmerkheft": Christ, Tacitus, Dr. Martin Luther, Frederick the Great, Goethe, Napoleon, Fichte, Moltke, Bismarck, Adolf Hitler. The list could be extended to include Herder, Kant, Schiller, Arndt, Hebbel, Richard Wagner, Treitschke, Mommsen, Henry Ford and so on. The boys and girls in our eighth grade classes, with whom we spent a year studying the life, work and struggles of these men in cultural studies, will say of their own accord: "These are immortal names. They are among the greatest spirits of our people, indeed of humanity. What would the world be, what would we be without them. And all these great people were mortal enemies of the Jews. What they said about the Jews is a complete confirmation of what we have learned about the Jews in our science, history, religion and cultural studies lessons." This discovery fills the pupils with joy. They see themselves as one with the heroes in one area, to whom they look up with all the enthusiasm and admiration of their young souls. Now there are no more ifs and buts for them, no matter who brings it to them. They step out into life with a deep, rock-solid knowledge. They are richer than any generation before them. Now they understand the struggle that the National Socialist

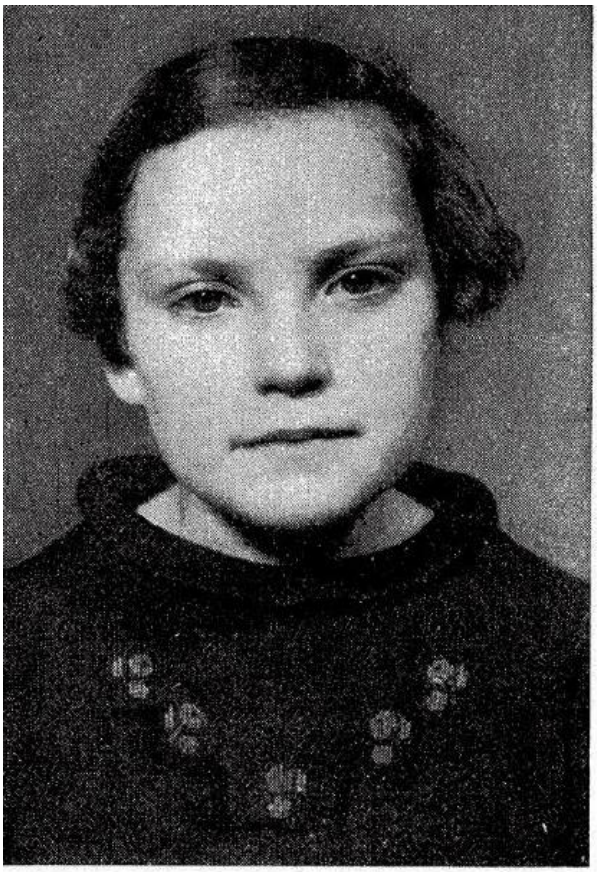
movement has fought and must continue to fight. And as their understanding grows, so does their love for this movement and its leader, who once delivered the people from their tormentor.

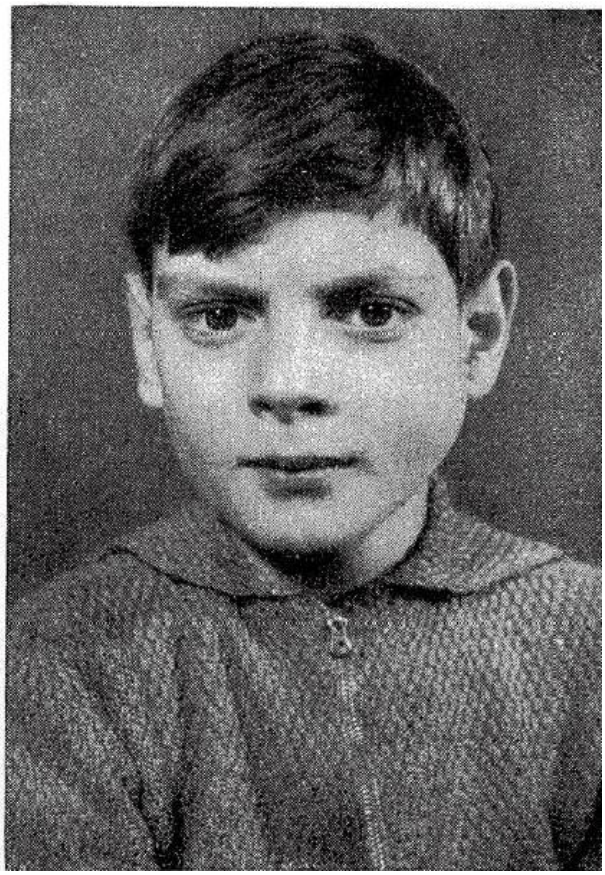
Racial defilement

The most important and most horrific aspect of the Jewish question has remained untouched in my previous remarks. It particularly concerns those educators who have to look after our mature female youth in vocational and secondary schools. But it also demands, with the same urgency, that the BdM, the German Labour Front, in short, all non-school organizations that are somehow connected with our female youth, should be involved and deepened again and again. All of us, parents and educators, are to blame for the fact that countless girls and women perished at the hands of the Jews. We do not want to and must not judge them. Neither parents, teachers nor clergymen had been enlighteners and warnings to them. No one initiated them into the God-given secrets and laws of blood and race. They were maltreated and fed all sorts of things in school and church. No one gave them the deepest knowledge that would have prevented them from degenerating physically and mentally. This is how the poison of Jewish blood was able to pour into the bloodstream of our people in thousands upon thousands of cases. Many decades will pass before our people reject it again. Today, no German educator can avoid the problem of "the Jew and the German woman". Otherwise they would be guilty of a criminal omission. The subject is not sensitive, as cowardly bigots will object. Why should we , out of stupid, sinful timidity, conceal from our mature girls at school what they may encounter five minutes later in the street, in the store, in the office with all its brutality, or what a criminal Jew may reveal to them in a horrible way on the evening of the same day? The new education has set itself the goal of leading our female youth towards motherhood, towards womanhood. Mother and child, with all the questions that these concepts involve, are more than ever the focus of teaching and education. Thanks be to God, hereditary health care and concern for a healthy offspring have also found their way into our classrooms. From here, the bridge leading to the Jewish question is easy to build. The Nuremberg Laws should also be taken as a starting point. They forbade Jews to employ female domestic servants under the age of 45. They forbid marriage between Jews and Germans. They punish sexual intercourse between Jews and Germans, even if it does not lead to motherhood, with severe prison sentences. Why this? We are refreshing the knowledge acquired earlier in science lessons. We are expanding them. We are apprenticing with animal breeders. We study the pedigrees of his animals. He tells us that he only ever uses pairs of the same breed for breeding. Only then is there a guarantee that the valuable characteristics that distinguish this breed from any other will be preserved and enhanced. Every animal breeder confirms that crossing with another breed condemns the breeding animal forever to give birth to bastards, and that an animal spoiled in this way is

worthless. This can be proven by a thousand examples. We then turn to man. Why should he stand outside these laws? Again we use pictures: pictures of children of German-blooded parents, pictures of Jewish children whose parents are both full-blooded Jews, and pictures of children born of a union between Jews and Germans. We make comparisons. We are most interested in the last group of children, the mixed race. We look to see from which race they have inherited the most characteristics. We search for the Jew in his face, in his body, in his appearance and behavior, in his thoughts, feelings and actions.

Mixed-race first graders





German father, Jewish mother

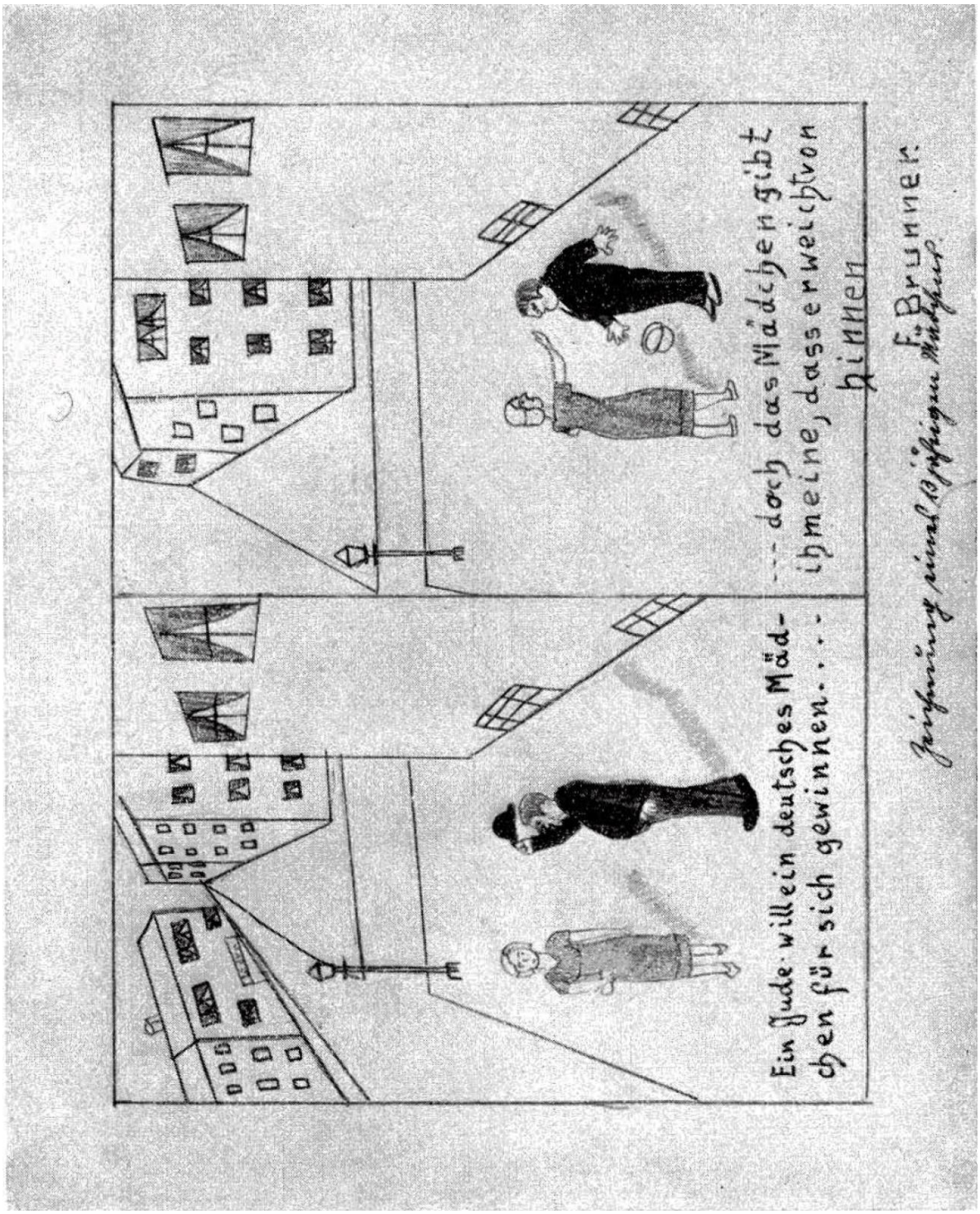
We don't need to do much research. Everywhere he speaks of the Jew, the discord of corrupted blood. The half-breed is a pitiable creature, unstable, tossed to and fro by the blood of two races. We realize that bastards burden a people, weaken its strength, carry on the racial decay in their descendants. I advise every educator to take Dr. Dinter's book "The Sin Against Blood" as class reading. It speaks a weightier language to mature girls than the nice, spiritual, sweet stuff that is still presented here and there to our female youth as reading material. In homes that prepare girls for the profession of governess, I consider this kind of introduction to the racial

and Jewish question to be the most important task. I know from experience how helpless, inexperienced and ignorant some young teachers are when faced with this problem. The sin against the blood not only passes on the curse in the half-breed, the curse attaches itself to the violated mother and does not let go of her for the rest of her life. Racial defilement means racial death. Racial defilement is bloodless murder.

A woman ravished by a Jew never gets the poison of foreign blood out of her body. She is lost to her people. What we have observed with animal breeders also applies here word for word. Our ancestors had this deep knowledge. We had lost it. Only one person guarded it through the millennia as a precious treasure. The Jew! Let's go back to the already familiar history of the Jewish people. At a time when the Jews were taking non-Jewish wives in the Babylonian captivity and the Jewish blood was threatening to dry up and perish, Ezra appears. The savior of the Jews. He gives his people the blood laws to which Judaism owes its existence to this day. He forbids marriage with non-Jewish women. He commands that the Jews cast out their non-Jewish wives and drive them out into the desert. The laws of Ezra are sacred to the Jews to this day. The Jew thus recognizes the importance of keeping the blood pure. But he talks other peoples out of it. To other peoples, he propagates the mixing of races, the mongrelization. "Why do you think that is?" the students will ask. Because he sees racial mixing as the surest means of breaking the vitality of peoples and dragging them into the abyss of dissolution. He himself has therefore set himself the goal of doing his part to contribute to this bonding wherever he can. The desecration and rape of non-Jewish women by Jews does not have its sole reason in the blood-related sexual greed of the Jew. Rather, it is the outgrowth of diabolical reasoning and calculation. And once again we come to the Talmud in this connection with our female youth and discover that the Talmud allows the Jew to ravish non-Jewish women and makes it almost a duty. Once again we are confronted with the great Jewish hatred, the great Jewish will to destroy, when we read what the Talmud says about the non-Jewish woman: **"The Jew may abuse the non-Jewish woman."** (Maimonides: Jad chasaka 2:2.)

"All non-Jewish women are whores." (Eben haezar 6:8.)

"A non-Jewish girl who is three years and one day old may be violated." (Abodah sarah 37a.)


Ein Jude will ein deutsches Mädchen für sich gewinnen....
--- doch das Mädchen gibt ihm meine, dass er weichtvon hinnen
F. Brunner

"Anything a man (Jew) can do with a woman, he may do. He may deal with her as with a piece of meat that comes from the butcher. He may eat it raw, roasted, boiled or stewed." (Talmud: Nedarine 20b.)

"It is forbidden for a Jew to commit adultery with the wife of a Jew. Adultery with the wife of a non-Jew is permitted." (Talmud Sanhedrin 52b.) An educator who has not slept in recent

years will find it easy to give his girls an insight into the horrible work of destruction that the Jew has caused among German women. He will talk about the tragedies that took place in Jewish homes, offices, offices, department stores, lawyers' rooms and the consulting rooms of Jewish doctors. Anyone who has not heard of this should pick up the "Stürmer" and follow the battle he waged against the Jewish mass abusers. It got to the point where the Jew Kurt Münzer could say:

"We have corrupted the blood of all the races of Europe, contaminated and defiled them, broken their strength, made everything brittle, rotten and decaying with our stale culture." ("The Road to Zion", novel 1910.)

And the Jewess Anselma Heine triumphs: **"Suddenly I discovered in him the typical ancient pain of his race. It was a vindictive delight for him to show power over women, and never did he mark the plebeian more scornfully than when he boasted of having subjugated the fine women of the blond noblemen with brutal force."** (Anselma Heine on the poet Ludwig Jakobowski, "Lit. Echo", issue 3, 1912.) Such enlightened girls will never fall victim to the Jew. They are immune to the devil of this earth. They will punch the Jewish seducer in the face if he dares to approach them. Now they fully understand the Nuremberg Laws. A feeling of hot gratitude wells up in their hearts that the National Socialist movement is protecting German women from disgrace and desecration. One day, as mothers, they will pass on to their children what we gave them. Thus the blessing of our work will continue to have an effect in future generations.

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